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ABSTRACT

A cognitively oriented psychoeducational model based on appraisal theory is introduced in this paper for helping participants understand each other's subjective experiences in multicultural group work. Psychoeducational groups, originally developed for use in educational settings, stress growth through knowledge. Appraisal theory is a promising area of research in social psychology that attempts to specify the precise links between cognitive evaluations of events and resultant discrete emotions. Such a model is particularly useful in facilitating dialogue among group members about the various ways in which thoughts translate into emotions, and to appreciate the commonalties and differences in these experiences which result from one's cultural and ethnic background. Current research on affective information processing provides intriguing possibilities for multicultural group work because it suggests that once cognitive evaluations are identified, they may be meaningfully understood cross-culturally. Roseman's appraisal model is reviewed. A four-session psychoeducational intervention using appraisal theory for multicultural group counseling is presented. Discussion is augmented by the authors' experiences in using this perspective with counseling groups. (Author/EMK)

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Running Head: APPRAISALS AND MULTICULTURAL GROUPS

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Cognitive Appraisal Theory: A Psychoeducational Model for Connecting Thoughts and Feelings in Multicultural Group Work

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Abstract

A cognitively-oriented psychoeducational model for multicultural group work based on appraisal theory is introduced. Appraisal theory is a promising area of research in social psychology which attempts to specify the precise links between cognitive evaluations of events and resultant discrete emotions. Such a model could be particularly useful in facilitating dialogue among group members about the various ways in which thoughts translate into emotions, and to appreciate the commonalities and differences in these experiences which result from one's cultural and ethnic background. Included are a suggested four session psychoeducational model and a clinical example.

Understanding the connection between thoughts and emotions in a multicultural context seems of vital importance to cognitively-oriented specialists in group work. Consider the following exchange by two female members of an adjustment group for college students:

Member 1: "I've been on this campus for a semester and a half and I still miss my family terribly. I'm so upset...I'm homesick - I don't like it here. All I can think about is what my brothers and sisters are doing while I'm away at college. I call home every night, but usually that just makes me feel worse."

Member 2: "I miss my folks, too, but only after we get back from a semester break. I feel a little sad at first and it takes me a couple weeks to get used to being back at school, but then I'm fine. I'm sure you'll feel better soon."

Specialists in group work might find the above exchange fairly common in groups on college campuses and, depending on their theoretical orientation, the nature of the group, and a host of other factors, could probably recommend a number of strategies for group leaders to use in helping these group members understand their different experiences. However, would these recommendations change if it was revealed that Member 1 is from a collectivist culture in which membership in, and obligations to, primary family members are emphasized over the needs and wants of the individual (Triandis, 1989)? Or that Member 2 is from a Euro-American, middle class family in which the children are expected to attend college as part of the "growing up" process? How can group leaders, and group members, understand and appreciate the different perspectives and emotions that individuals experience as a function of their cultural and ethnic background?

The recent rekindling of interest in multicultural group practice suggests another facet to the complex task of group leadership: how to help culturally and ethnically diverse group members understand the thoughts and emotions which they and their fellow group members experience. Group work, by definition, is the only counseling specialty which allows members with diverse backgrounds to come together and share their subjective experiences in a therapeutic setting (Greeley, Garcia, Kessler, & Gilchrest, 1992). Therefore, the potential for enriching multicultural perspectives is enormous.

However, although groups were initially developed to reduce interracial tensions among groups of leaders in business, education, government, and industry, and to facilitate changes in racial/ethnic attitudes in the 1940s, there is evidence to suggest that this promise has mostly been unfulfilled (Arciniega & Newlon, 1998). For example, most group work is not widely used in interracial situations and much of the recent literature on multicultural counseling does not focus on group interventions (Merta, 1995). Greeley et al. (1992) have suggested that structured approaches be used in multicultural group counseling. Structured approaches can be particularly useful in the early stages for ethnic minority members because of culturally bound inhibitions and possible unfamiliarity with Western approaches to counseling.

Psychoeducational groups, originally developed for use in educational settings, stress growth through knowledge (ASGW, 1990; Gladding, 1995) and lend themselves particularly well to cognitive approaches which emphasize didactic information about the relationship between thoughts and feelings (Vander Kolk, 1985). One point of encouragement for group specialists interested in this type of multicultural group work is

that many of the researchers who have attempted to develop comprehensive models of emotions have turned to cross-cultural studies for clues about the basic mechanisms underlying human emotions (Mauro, Sato, & Tucker, 1992). However, given that the revival of interest in multicultural group practice is fairly recent, it is not surprising that few psychoeducational models exist which can help group members do this.

The present purpose therefore is to introduce a cognitively-oriented psychoeducational model for multicultural group work based on *appraisal theory*, a promising area of research in social psychology which attempts to specify the precise links between cognitive evaluations of events and discrete emotions (Clore, Schwarz, & Conway, 1994). Such a model could be particularly useful in facilitating dialogue among group members about the various ways in which thoughts translate into emotions, and to appreciate the commonalities and differences in these experiences which result from one's cultural and ethnic background. We will first provide a brief rationale for the importance of appraisal research for cognitive interventions and then consider the theoretical and empirical foundation which suggests how cognitive appraisal theory could be used with psychoeducational group work. We will then present a four session psychoeducational model using appraisal theory to help group members understand their thoughts and feelings as well as those of other members. Finally, a brief clinical example will be provided which illustrates the use of this model.

Appraisal Theory as a Cognitively-Oriented Intervention

Despite their fundamental importance to counseling interventions, basic research on emotion processes is lacking (Heesacker & Bradley, 1997). At various points in the

history of counseling and psychology, research on the subjective and cognitive components of emotions has been regarded as too obvious to investigate (James, 1890), as subjective labels attached to physiological arousal (Schacter & Singer, 1962), or during the ascendancy of behaviorism, as unnecessary.

In fact, some maintain that the study of emotions has been fundamentally neglected by researchers in counseling and psychology for a significant part of the last hundred years (Izard, 1991; Magai, Distel, & Liker, 1995; Reisenzein & Hofmann, 1993; Strongman, 1987). In a review of introductory counseling texts, Heesacker & Bradley (1997) found few references in chapter headings and subjects indexes to the words feeling, affect, emotions, or their variants. What seems particularly striking is that while emotions are a fundamental component of most counseling interventions, few coherent theories exist which label, classify, and discriminate among the varied emotions clients bring to counseling (Izard, 1991; Strongman, 1987). Further, it seems obvious that among the admittedly complex constellation of factors which motivate voluntary clients to seek out group counseling, negative emotions are a central driving force (Carkhuff, 1993; Cormier & Cormier, 1998). Clients seek the services of group specialists because they want to *feel better*. Obviously, group work is not designed only to help clients achieve positive emotional states and most clients do not seek only this, but it can be argued that a central feature of most counseling interventions is to help clients understand their thoughts and feelings so that they can lead better lives (Corey & Corey, 1997). Groups with ethnically diverse membership offer the added opportunity for understanding across cultures.

Cognitively-based approaches have generated considerable interest among counselors over the past two decades and seem to have a promising place in the future of group interventions (Corey, 1995). They are currently seen as a "meeting place" for many therapists (Freeman, Simon, Beutler, & Arkowitz, 1989, p. xiii), largely because they allow for a wide variety of innovative approaches (Goldfried, 1989). Cognitive approaches to group work have much to recommend them, mainly because the prospects for identifying and altering problematic thinking are enhanced through dialogue with others (Ellis, 1977). Many of the curative factors identified by Yalom (1995) in group work are consonant with the basic principles of cognitive approaches, including imparting information, socialization, and corrective emotional experiences.

Cognitive approaches to group work, such as Ellis' Rational Emotive Therapy (Ellis, 1992), emphasize the didactic role of the group leader in educating group members about problematic patterns of thinking (Vander Kolk, 1985) and thus lend themselves quite readily to psycheducational formats (Gladding, 1995). However, even well-developed theories such as those proposed by Ellis do not define precisely how specific thoughts lead to discrete emotions (McCarthy, Lambert, & Brack, 1997). Relatedly, this approach has been criticized for focusing too much on the "power of positive thinking" (Freeman & Datillo, 1992; Weishaar, 1993) - in other words, assuming that if one thinks positively one will feel positively without identifying exactly how this happens. There is also the possibility of devaluing some of the valid reasons that clients may view situations as undesirable.

The risk of this happening might be particularly high in a multicultural context (Atkinson, Thompson, & Grant, 1993; Sue, Arredondo, & McDairs, 1992). Ramirez (1994) suggested that counselors be aware of their own preferred cognitive styles and guard against imposing their own view of distorted thinking on clients who, from their own unique cultural perspective, may not be thinking "irrationally." Therefore it seems important for cognitively-oriented group specialists to educate group members about the specific links between thoughts and discrete emotions so that they can decide for themselves the most functional, useful, or appropriate ways to view their experiences. The more precise and coherent a theory of cognition-emotion relationships is, the less likely a group leader will unintentionally impose their own view about what is "distorted" onto group members (Ramirez, 1994). Fortunately, in the past decade, several promising models have emerged which do precisely that.

Recent research in social psychology on affective information processing has sought to clarify the relationship between specific cognitions and resultant emotions (Clore et al., 1994). Arnold (1960), a pioneer in this area, was influential in laying the groundwork for cognitive approaches to emotions. She postulated that people evaluate everything they encounter in the environment and that these evaluations, also called *cognitive appraisals* or simply *appraisals*, occur immediately and automatically. Although the cognitive approach to emotion was reflected in Lazarus' (1966) early work on stress and emotion and therapeutic models such as those proposed by Ellis (1962) and Beck (1976), overall schemes for categorizing emotions were not hypothesized (Reisenzein & Hoffman, 1993). This has changed in recent years. In a series of studies, Roseman and

his colleagues (Roseman, 1984; Roseman, Spindel, & Jose, 1990; Roseman, 1991; Roseman, Dhawan, Rettek, Naidu, & Thapa, 1995; Roseman, Antoniou, & Jose, 1996) found that discrete emotions could be reliably differentiated according to specific dimensions of cognitive appraisals of events. Similar models have also been supported by other appraisal researchers (Fridja, 1993; Scherer, 1993; Smith & Ellsworth, 1985).

Considerable evidence has accumulated which suggests that the hypothesized links between appraisals and emotions are supported across cultures (Mauro et al., 1992; Roseman et al., 1995). This research may suggest that at least some appraisal-emotion relationships are universal - that individuals from different cultures who have made the same appraisals about an event will likely experience similar emotions. For example, Wallbott and Scherer (1988) have reported cross-cultural similarities in the cognitive evaluations of events that caused fear, anger, sadness, disgust, shame, guilt, and contempt. This perspective presents some intriguing possibilities for multicultural group work because it suggests that while individuals may indeed view the same or similar situations differently as a function of culture and ethnicity, once these cognitive evaluations are identified they may be meaningfully understood using appraisal theory. Thus, in the hypothetical scenario with college students we introduced at the beginning, the different emotions reported by group members about a similar event, leaving home to go to college, can be understood in terms of the different appraisals they made of the situation, which may reflect in no small measure their cultural and ethnic backgrounds.

What then are the specific appraisal dimensions hypothesized to underlie emotions? In their most recent work in this area, Roseman et al. (1996) postulated that cognitive

appraisals of events are based on six specific dimensions: *situational state*, an appraisal of whether an event is consistent or inconsistent with one's desires; *motivational state*, which refers to whether the individual is seeking something positive or striving to avoid something painful; *probability,* which refers to the perceived likelihood of an event's occurrence; *control potential*, the degree to which individuals believe they can control or influence a given situation; *problem source* (also referred to as characterological vs. non-characterological), which refers to whether a negative event is caused by something inherent to the person or object (characterological) or merely with the behavior or a non-central attribute of the person or object (non-characterological); and *agency*, which consists of three separate sub-dimensions: (1) agency-self, the degree to which an event is perceived as caused by oneself; (2) agency-other, the degree to which the event is perceived as caused by another person; and (3) agency-circumstance, the degree to which the event is perceived as caused by external circumstances. An additional appraisal dimension, unexpectedness, was also hypothesized, which is not considered by some to be an emotion (Clore et al., 1994) because it is not inherently good or bad, but was included by Roseman et al. (1996) as a global intensity variable for all emotions.

Roseman et al. (1996) found that by measuring appraisals along each of these dimensions, an individual's emotional reaction could be predicted. The theory includes 11 specific negative emotions - disgust, distress, sadness, fear, unfriendliness, anger, frustration, shame, regret, and guilt. The five positive emotions were joy, relief, affection, pride, and hope. As noted above, surprise is considered to be a separate category. Figure 1 illustrates the hypothesized relationship between appraisals and discrete emotional states.

Insert Figure 1 About Here

The emotions in the boxes in Figure 1 are the result of the appraisals which appear along the borders. For example, the appraisal dimension of control potential is listed on the right side and the agency dimension (circumstance-caused, other-caused, and self-caused) is listed on the left side. The agency dimension is further divided to account for the probability dimension (certain/uncertain). The situational state appraisal dimension (using the descriptors motive-consistent and motive-inconsistent) is represented along the top of Figure 1. The situational state dimension is further divided to reflect appraisals about the motivational state dimension (appetitive/aversive). By tracing down and from the appraisals made of an event, one can determine the predicted emotion.

As an example, an event that is appraised as motive-inconsistent (low on the situation state dimension), one appraised as caused by another person (high on the agency-other dimension), and which is appraised as having low control potential results in dislike. Changing one's appraisal of this event, for example, by attributing the cause to oneself (high on agency-self) instead of the other person would lead to a different emotion, in this case, regret. Interested readers are referred to Roseman et al. (1996) for a more thorough discussion of the model and to Clore et al. (1994) for an extensive review of the literature in this area.

Appraisal Theory as a Psychoeducational Intervention for Multicultural Group Work

We believe that the appraisal model developed by Roseman and his colleagues may be useful in group work because it allows a cognitively-oriented group leader to help members trace backwards from the emotions they are experiencing to the specific cognitive dimensions which are maintaining them. Although appraisal models of emotion have been actively researched by social psychologists for the past ten or so years, their potential as counseling interventions were not realized until a few years ago, which is an all too common occurrence with respect to these two fields of inquiry (Frazier, Gonzales, & Rudman, 1995). Recently, however, theoretical and empirical work has emerged suggesting the utility of appraisal theory for counseling interventions. For example, McCarthy, Brack, Brack, and Beaton (1997) suggested how this model could be used in individual counseling and Brack, Brack, and McCarthy (1997) suggested how it might be useful with the supervision of counseling trainees. Empirical studies have also suggested the potential usefulness of this model with events relevant to counseling. For example, McCarthy, Brack, and Brack (1996) found that appraisals were significant predictors of emotions experienced as a result of family conflict and McCarthy, Brack, Brack, Liu, and Hill Carlson (in press) found that the same types of appraisals were influenced by levels of parental attachment. Aspects of appraisal theory have also been found to be useful predictors of emotions reported after relationship breakup (McCarthy, Lambert, and Brack, 1997) and job transition (McCarthy & Lambert, in press).

A Four Session Psychoeducational Intervention using Appraisal Theory for Multicultural Group Counseling

While appraisal theory is relatively new to the counseling literature, the theoretical underpinnings are consonant with cognitive approaches to counseling, and the specificity of the model makes it extremely useful for psychoeducational approaches (McCarthy, Brack, et al., 1997). With regard to psychoeducational group work, we have found a four session model to be most useful, although it may be expanded or condensed for other types of groups. Below we describe the basic components of the four session model and the specific considerations necessary for use with multicultural groups.

Meeting 1: *Introduction* - Cognitive interventions of the sort we are proposing typically begin with a didactic introduction (Meichenbaum, 1985; D'Zurilla, 1986) and in the first meeting we briefly introduce the idea that appraisals and emotions are linked. We have found that at this introductory stage, it is often unreasonable to expect group members to have insight into cultural/ethnic differences in appraisal patterns, but group specialists should still be sensitive to this and make note of it for use in future sessions. Figure 2 represents an abbreviated version of the model which we have found helpful during the introduction stage with groups.

Insert Figure 2 About Here

The simplified version of the model presented in Figure 2 introduces members to some of the negative emotions which are most commonly the focus of counseling interventions (McCarthy, Brack, et al., 1997; McCarthy, Lambert, et al., 1997). McCarthy, Brack, et al. (1997) point out that while both negative and positive emotions are accounted

for in Roseman et al.'s (1996) model, it is often true (perhaps unfortunately) that an initial focus on negative emotions is much more likely to resonate with clients seeking treatment. With respect to the simplified model presented above, research on appraisal theory has also demonstrated that two of the most automatic and fundamental appraisals made are a primary appraisal of the goodness or badness of an event (situational state) followed by a secondary appraisal as to the cause (the agency dimension in Roseman et al.'s (1996) model) (Clore et al., 1994).

In the first session, the group leader begins by showing members Figure 2 and taking them through the various steps of the model. The process begins with awareness that an undesired event has occurred ("awareness of negative event"). The boxes in Figure 2 correspond to specific cognitive appraisals which will result in one of the specified emotions. The arrows reflect specific elements of appraisal which either lead directly to a negative emotion or must be considered with other elements of appraisal. The ovals in Figure 2 correspond to the negative emotions which are most likely to be encountered in a counseling or therapy group: shame, regret, guilt, anger, fear (which may be considered a component of anxiety), and distress or sadness (which may considered components of dysthymia or depression (McCarthy et al., 1997)).

As is depicted in Figure 1, emotions in the model can be the result of two or more appraisal dimensions. In the introductory model shown in Figure 2, anger is shown to result from only two appraisals: that an event is undesired and is caused by another person (the problem type appraisal dimension is left out at this point for simplicity's sake). As suggested by Clore et al. (1994), these two appraisal dimensions are fundamental and are

often quickly understood by group members. Other emotions are not quite as intuitive, however. For example, the emotion of guilt is the result of several appraisals, including undesirability (situational state), ascribing the cause to oneself (agency), appraising oneself as potentially able to do something about it (control potential), and as reflecting one's behavior rather than one's character or nature (problem type).

As noted previously, evidence exists that many of these emotions are universal across cultures and it is important to explore with members the degree to which they are cognitively interpreting events in a similar or dissimilar manner. While we do not expect members newly introduced to the model to immediately be able to apply this framework to the experiences of members from other cultures, it is important for the group leader to at least suggest this possibility, especially if such differences become apparent as members apply the model to their own experiences. This in turn has the potential to accelerate the development of trust and cohesion, as well as the curative factor of universality (Yalom, 1995). At the very least, such discussions set the stage for the second meeting.

Meeting 2: *Discovery* - As part of traditional cognitive behavioral therapy, individuals are generally encouraged to apply what they have learned and practiced in counseling to their own life (Dobson, 1988; Salovey & Jefferson, 1991). Members are often encouraged to do this within the group before attempting to translate what has been learned outside the group (Corey, 1995). Assuming group members demonstrate sufficient understanding of model presented during the first meeting, we ask them to begin meeting 2 by talking about events inside or outside the group which caused them to feel one of the specified emotions and then try to match their appraisals of the event to their

emotion(s) via the model. In keeping with the psychoeducational nature of the group, the leader's role at this point is to clarify aspects of the model and to promote imparting of information about the model by other group members (Corey, 1995; Gladding, 1995; Yalom, 1995).

For example, the authors are employed at a university where affirmative action programs for student admissions were recently overturned. This has been a hotly debated topic on campus and it often emerges as a topic of discussion in the student groups we now lead. Emotionally charged topics, such as this, offer the opportunity for exploration of how widely perceptions about events can differ. We have found that in such group discussions, some students from ethnic minority groups who support affirmative action programs view barriers to college entrance as external situations beyond individual control. Some Euro-American group members in favor of dismantling these programs tend to view opportunities for college entrance as individually determined. Processing a common experience such as this in terms of one's emotions and the appraisals that produce them offer the opportunity for clarification and understanding of differing perspectives. Using the introductory model depicted in Figure 2, it can be shown that the feelings of fear we commonly find to be experienced by students from minority groups may be due to appraisals of uncertainty about their educational prospects post-affirmative action, which can then, hopefully, be understood by other group members.

We have found it most useful to help members explicitly recognize the role that ethnicity and culture play during this meeting. In the current example, members of ethnic minority groups may be fearful of externally caused negative events resulting from the

dismantling of affirmative action programs. Group members from the majority culture may appraise educational opportunities as determined by the individual, not external circumstances, and may be unable to comprehend the distress experienced by members of minority groups. McCarthy et al. (1997) suggested that it is important at this stage to not allow members to become bogged down in debates over the semantic meanings of various emotion terms or the "objective truth" of specific appraisals. In a group setting, leaders should be careful to actively block such semantic debates (Jacobs, Masson, & Harvill, 1998) since it is important that all group members simply recognize the degree to which other members, especially those from different cultures than themselves, may have alternate appraisals of similar events and that all appraisal sets are equally valid (at least in terms of their viability for group processing). We believe that a strength of the Roseman et al. (1996) model is that it provides a common framework for dialogue among members which has an empirical foundation but which is not tied to "the right way" of viewing events or situations.

Meeting 3*: Deeper Insight* - According to Mahoney (1988), the primary goal of insight is to produce awareness with the assumption that insight can markedly accelerate or improve adaptive changes. Almost inevitably, group members at this point begin to ask such questions as, "What appraisals are healthy?" or "Does everyone experience all of the emotions?" We view this as an opportunity to discuss commonalities among members and also ways in which variables such as culture, ethnicity, and other factors can affect how an event is cognitively interpreted. At this point, we have also found it helpful to introduce

the more comprehensive version of the model which includes all of the negative emotions in Roseman et al.'s (1996) model and their underlying appraisals.

Insert Figure 3 About Here

The ovals, arrows and boxes have the same meaning as in Figure 2; the only difference is that this model contains all of the appraisal dimensions hypothesized to underlie negative emotions specified by Roseman et al. (1996). At this point, it is possible to indicate how this model may be applied to the example of the adjustment group for new college students given during the introduction.

Member 1: "I've been on this campus for a semester and a half and I still miss my family terribly. I'm terribly upset...I'm homesick - I don't like it here. All I can think about is what my brothers and sisters are doing while I'm away at college. I call home every night, but usually that just makes me feel worse."

Member 2: "I miss my folks, too, but only after I've been home during break. I feel a little sad at first and it takes me a couple weeks to get used to being back at school, but then I'm fine. I'm sure you'll feel better soon."

Given that member 1 is feeling distressed, she is likely appraising her separation from family members as a negative event beyond her control, and which is also appraised as aversive (unable to avoid punishment, see Figure 3). Member 2, who feels sadness, is likely appraising her separation from family members similarly in that it is a negative event beyond her control, but separation from her family is appraised as simply lacking rewards

(i.e., the positive aspects of having family members around) rather than involving active punishment, as might be the case for member 1. This may seem like a rather fine distinction to some, and may even seem relatively inconsequential.

However, assuming Member 1 is from a collectivist culture, such as in Latin America, her appraisals might be interpreted to reflect cultural expectations that she not consider her own interests or goals as separate from her family (Leong, 1992; Triandis, 1989). From this perspective, leaving family members to pursue one's education in college is at best a "mixed bag" - a situation which will inherently involve aspects of reward and punishment and which is not likely to be ameliorated by the passage of time. In contrast, assuming Member 2 was raised in the United States, an individualistic culture which stresses self-reliance and independence, her appraisals might reflect the undesirability of not having family members available as a means of social support, but from her cultural perspective such a situation in not viewed as punishing. The autonomy represented by moving away and going to college is viewed culturally as healthy and natural. Member 1, in contrast, may be appraising the event as punishing not just because of the separation of family members but also by attending college in an individualist society which does not endorse her values, which is reflected in Member 2's well-intentioned comment, "I'm sure you'll feel better soon."

The above example reflects only a few hypotheses that the group leader would need to carefully check out with each group member. Other aids to processing group experiences might also be used in this context, such as the grid suggested by Conyne (1997). But we feel this example does illustrate some of the potential benefits to using this

model in a multicultural context. Appraisal-emotion relationships can be used to clarify the varying interpretations that individuals from different cultures can make about common experiences as well as serve as a framework for helping group members better understand themselves and other group members.

With regard to which appraisals are the most "healthy", we have learned to approach these questions from the perspective that probably the most functional lifestyle is the potential to experience each emotion via its unique appraisal pattern, but that most people probably cycle among a subset of emotions (McCarthy, Brack, et al., 1997). We refer to such narrowing of patterns as *appraisal bias* and suggest that it is very possible for group members' appraisals biases to at least in part reflect their cultural background. In our experience, most group members are willing to admit they experience only some of the emotions, and this allows room for deeper explorations of appraisal biases and the limits they place on resultant emotional experiences. For example, members may confront issues of appraisal bias related to prejudice and racism (Hurdle, 1991) and through such a process find significant insight into their present functioning and the emotional experiences in their lives. However, it is important for the leader to emphasize that personal development is enhanced when the potential for each appraisal and emotion is present (McCarthy, Brack, et al., 1997). The desirability of expanding future capacities for appraisal flexibility is addressed in the next meeting.

Meeting 4*: Integration and appraisal flexibility* - What happens in Meeting 4 depends on how sessions 1 - 3 have gone and whether this psychoeducational model is being used as part of a group with wider objectives. If the previous stages have been

successfully completed, then group members can learn to "practice the model" by reflecting on past experiences that resulted in an undesirable affect and deciding what other appraisal patterns were available, but unused, and anticipating future events which could lend themselves to alternate appraisals. In multicultural groups, we suggest that leaders build on their efforts to help members become more aware of the appraisals they make about other ethnic groups and help them realize ethnocentric assumptions and limiting beliefs (Greeley et al., 1992; Walsh, 1989).

If this model is being used as one part of a group with broader objectives, such as the development of social skills, assertiveness training, communication skills training, personal growth, etc., the fourth meeting offers the opportunity to bridge what has been learned to these other goals and objectives. For example, understanding the appraisals that others make can be translated into the development of interpersonal skills or assertive communications. Depending on how much time is available in this session, we also have found it useful to concentrate on the positive emotions that are part of the model (see Figure 1). Perhaps unfortunately, positive emotions do not always receive extended attention by counselors (Carkhuff, 1993), but focusing on alternative appraisals which allow for positive emotions are often an encouraging point on which to end the fourth meeting. We suggest that group leaders emphasize once again that in general one appraisal is not better than another, and we do not necessarily believe that positive emotions are always preferred over negative emotions. For example, emotions such as anger often provide the foundation for constructive efforts at improving a situation (Roseman et al., 1996). Multicultural groups seem a particularly useful format in which to acknowledge

that undesirable things happen, often in systematic ways to identifiable groups of people (Arciniega & Newlon, 1998). Again, what seems optimal is the ability to appraise situations in the most adaptive, constructive, or socially useful terms.

It is also helpful in this meeting to explore the varied ways in which personal development can promote appraisal flexibility. A series of studies demonstrated the positive effects of buffering personal coping resources on appraisals of relationship breakups (McCarthy, Lambert, & Brack, 1997) and appraisals about job transitions (McCarthy & Lambert, in press). Additionally, evidence has been gathered which suggests that family attachment can also have a systematic influence on appraisals of family conflict (McCarthy, Brack, Brack, Liu, & Hill Carlson, in press). A detailed discussion of these findings and their clinical implications is beyond the scope of this paper; readers are directed to the above articles for further description.

Clinical Vignette

The following vignette is adapted from experiences of the two co-authors. The appraisal model was used psychoeducationally as part of a year long adjustment group conducted in a small Catholic university for first year students. The group was racially heterogeneous and included Euro-American students, students of Mexican descent from migrant families (families that migrate to labor as seasonal farm workers), and students from other ethnic minority backgrounds.

Near the beginning of the group, the psychoeducational model was introduced to group members. Soon after, one of the members from a migrant family disclosed to the group that during the previous weekend her boyfriend had gone drinking with some of his friends and came by her dorm room late at night. She was studying with a group of five other students and refused to talk to him. He in turn became aggressive and broke one of the windows in the room, injuring his hand. The campus police were called and this group member became visibly upset when recounting this story to the rest of the group. She described how disappointed her family would be to find out she had such difficulties in only her first semester of college, especially because she was the first in her immediate family to go to college. While all of the group members were very supportive, the co-leaders noticed that many of the other members who were ethnic minorities, including those also from migrant families, reacted to the story with intense feelings of distress. This incident shattered their sense of security and community on campus. In contrast, other members of the group who were not from minority groups seemed to focus mainly on how angry they would be in that situation at the boyfriend. The co-leaders also noted that the latter members of the group focused on suggestions about what the group member who was the victim of the incident could do next, including getting a restraining order from the police, contacting the Dean of Students' Office, etc. It was further noted by the co-leaders that the minority group members seemed to be very uncomfortable with such suggestions and instead wondered whether the campus was a safe place.

In an attempt to acknowledge and facilitate understanding of these different perspectives, the co-leaders of the group used the appraisal model to uncover the appraisals

which were maintaining the different emotional reactions of members in the group. First, the member of the group who was the victim of the attack acknowledged feelings of shame; she believed that the event should have been within her control and that it reflected poorly on her and her family (since she was representing her family in college). Other members of the group who were also ethnic minorities experienced fear because of appraisals that this event was due to external circumstances ("this college isn't safe") which were unpredictable and beyond their control. In contrast, non-minority members of the group appraised the situation as caused mainly by another individual (the boyfriend) and which could also be remedied by individual action (high control potential) (see Figure 3). Further discussion using this framework clarified the differences in appraisals made by group members, which allowed for validation of these varying perspectives and identification of the most reasonable framework to remedy the situation.

Conclusion

Our perspective on the psychoeducational use of appraisal theory with multicultural groups is similar to what Conyne (1997) expressed about the use of his grid to process group experiences: its value stems from its capacity to economically organize experiences and thus improve opportunities for processing their meaning. The need for this in multicultural group work is clear (Merta, 1995; Sue et al., 1992), but there is currently a dearth of theoretical models for facilitating toleration, appreciation, and understanding of diversity among group members (Arciniega & Newton, 1998). Greeley et al. (1992) specifically identified the desirability of using structured approaches with multicultural group counseling. As noted previously, such models can be particularly useful in the early

stages for ethnic minority members because of culturally bound inhibitions and possible unfamiliarity with Western approaches to counseling.

Roseman et al.'s (1996) model is not without limitations. First, aspects of the model may reflect an individualistic bias. For example, the agency dimensions (self, other, and circumstances) do not seem to reflect a collectivist perspective, although in our counseling examples we have attempted to demonstrate how this connection can be made by the group leader. Additionally, the model may need considerable modification for use with counseling theories beyond the cognitive approach we have described. Finally, Mauro et al. (1992) point out that further research is necessary to identify what other appraisal dimensions and emotions may be needed for a comprehensive model of appraisal-emotion relationships.

It has been our purpose to suggest one such framework, based on the model developed by Roseman and his colleagues, which may be of use to cognitively-oriented group specialists in a psychoeducational format with diverse group members. By identifying linkages between appraisals and emotions, which have received considerable empirical support, we believe it likely that this approach can be used to facilitate greater understanding among group members. Further research is of course necessary to evaluate the propositions we have offered for the use of this model with multicultural groups, but the research support for the model which has been gathered and our clinical experience suggests it has considerable promise for multicultural group work.

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Figure 1. Hypothesized relations between cognitive appraisals and discrete emotions (from Roseman et al., 1996). Reprinted with permission.

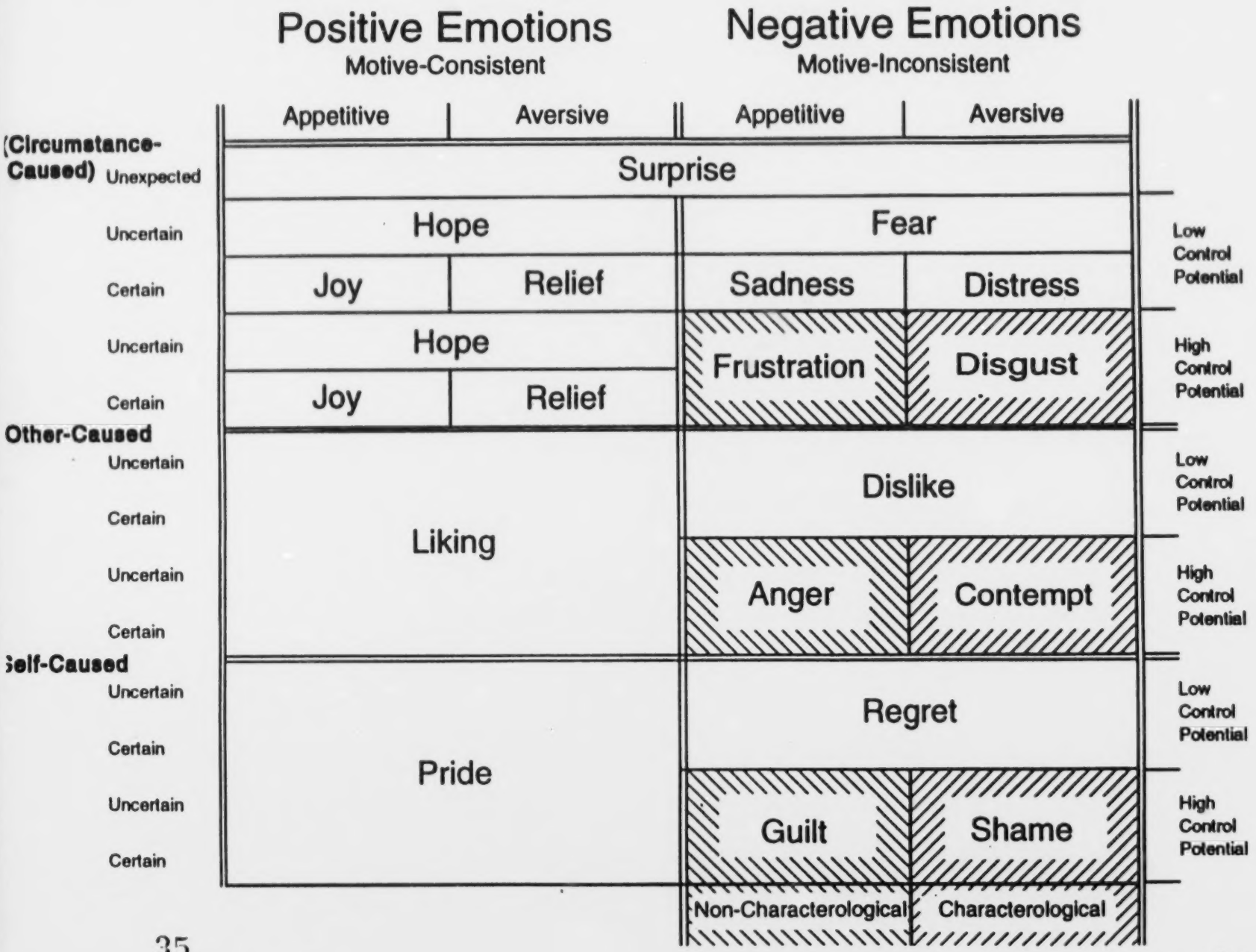
Positive Emotions
Motive-Consistent
Negative Emotions
Motive-Inconsistent
Appetitive
Aversive
Appetitive
Aversive
(Circumstance-Caused)
Unexpected
Surprise
Uncertain
Hope
Fear
Low Control Potential
Certain
Joy
Relief
Sadness
Distress
Uncertain
Hope
Frustration
Disgust
High Control Potential
Certain
Joy
Relief
Other-Caused
Uncertain
Liking
Dislike
Low Control Potential
Certain
Uncertain
Anger
Contempt
High Control Potential
Certain
Self-Caused
Uncertain
Pride
Regret
Low Control Potential
Certain
Uncertain
Guilt
Shame
High Control Potential
Certain
Non-Characterological
Characterological

Figure 2. Introductory counseling model of Roseman et al.'s (1996) theory

Figure 2

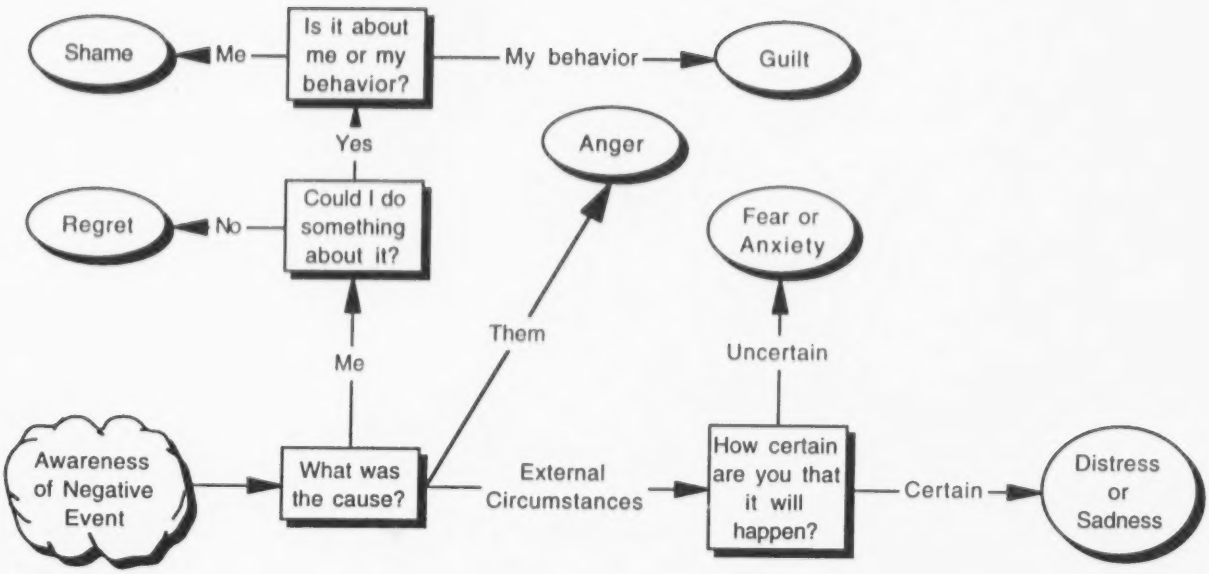
Shame
Me
Is it about me or my behavior?
My behavior
Guilt
Yes
Anger
Regret
No
Could I do something about it?
Fear or Anxiety
Them
Me
Uncertain
Awareness of Negative Event
What was the cause?
External Circumstances
How certain are you that it will happen?
Certain
Distress or Sadness

Figure 3. Comprehensive counseling model of negative emotions in Roseman et al.'s (1996) theory.

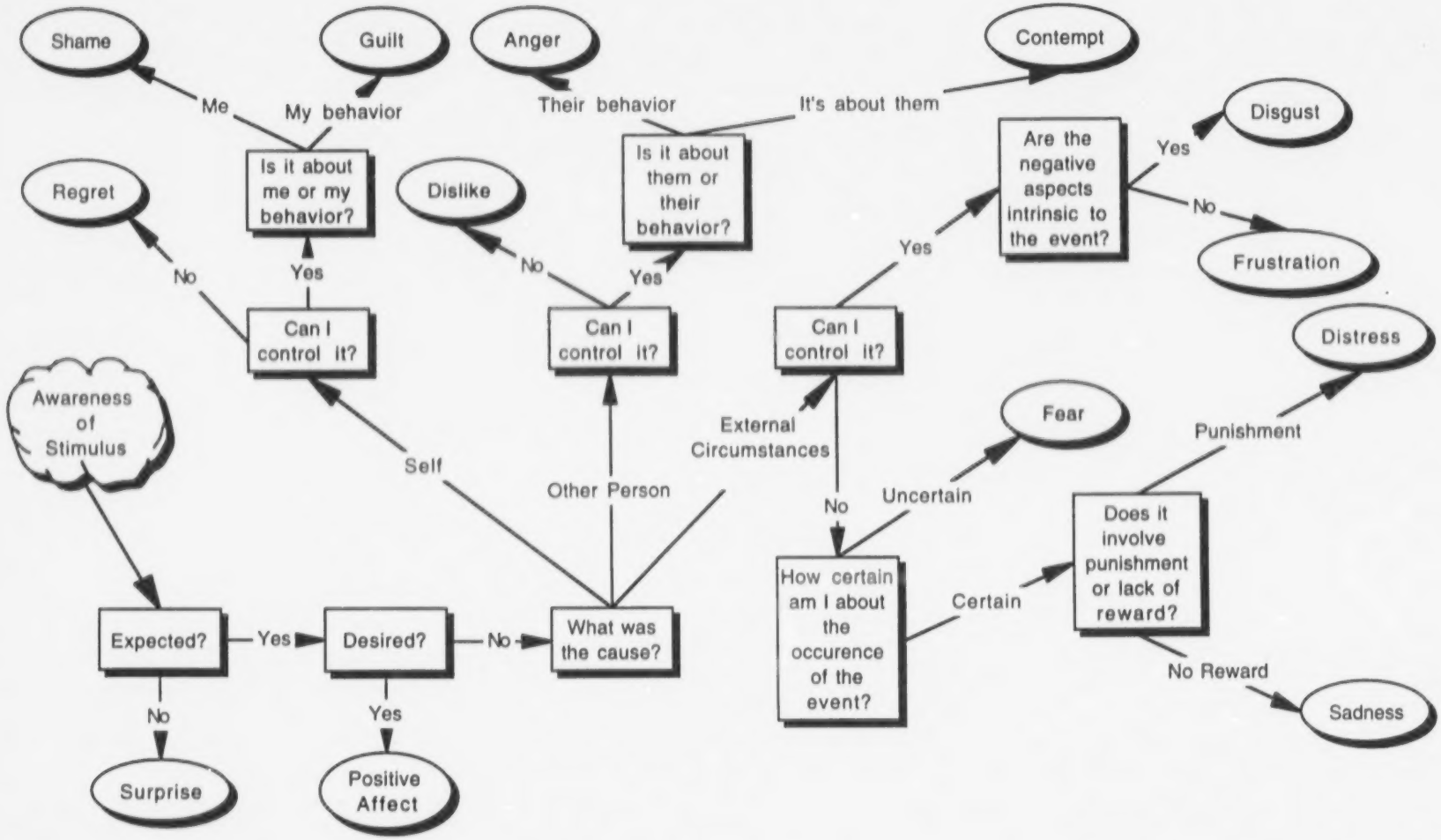
Shame
Guilt
Anger
Contempt
Me
My behavior
Their behavior
It's about them
Is it about me or my behavior?
Is it about them or their behavior?
Are the negative aspects intrinsic to the event?
Disgust
Yes
No
Frustration
Regret
Dislike
No
Yes
No
Yes
Can I control it?
Can I control it?
Can I control it?
Distress
Awareness of Stimulus
Fear
External Circumstances
Punishment
Self
Other Person
No
Uncertain
Does it involve punishment or lack of reward?
How certain am I about the occurence of the event?
Certain
Expected?
Yes
Desired?
No
What was the cause?
No Reward
Sadness
No
Yes
Surprise
Positive Affect

Figure 3